

What is intended by Najd in the Hadīths, is it Najd al-Yamāmah or Najd al-'Irāq by Shaykh Sulaymān al-'Alwān(حفظه الله):

The questioner says that the Prophet(صلى الله عليه وسلم) said "O Allāh, bless us in our Shām and in our Yemen", the famous hadīth and when they said "In our Najd", the Prophet(صلى الله عليه وسلم) said "Over there(Najd) is Earthquakes and Fitan", the questioner says, many people avert the wording from its apparent meaning, they say Najd al-'Irāq, and then he takes out Najd al-Yamāmah from the Hadīth, he(the questioner) asks, what is the correct understanding for that, because the Prophet(صلى الله عليه وسلم) meant this Najd(as if the questioner is saying it's Najd al-'Iraq).

The Shaykh replied by saying, the understood wording that was reported is a narration from Imām Ahmad(رحمه الله) that Najd al-'Irāq is intended, and this is a narration in [the Musnad] of Imām Ahmad(رحمه الله), however it's شاذة [not authentic], and nevertheless there's a well known difference between the Scholars, the Scholars did not agree upon an opinion, and there are 3 sayings for the 'Ulemā'(رحمهم الله):

1. That Najd al-'Irāq is what's intended and they took this from the narration that was present in [the Musnad of] Imām Ahmad(رحمه الله), and they also used as evidence, that when the Fitna in 'Irāq occurred, Sālim & others used to apply the hadīth[regarding Najd] upon the people of 'Irāq, so this is the first saying.

2. That Najd al-Yamāmah is what's intended, because a narration came in the Sahīhayn [Bukhārī & Muslim] that the Prophet(صلى الله عليه وسلم) said "From Rabī'ah and Mudhar" and the tribes of Rabī'ah and Mudhar has a larger presence in Najd al-Yamāmah compared to Najd al-'Irāq, so the Prophet's(عليه الصلاة والسلام) saying "From Rabī'ah and Mudhar", this is an explicit evidence in knowing what is Najd, and they also used as evidence that the Prophet(صلى الله عليه وسلم) said "O Allāh bless us in our Shām" and he mentioned [afterwards] "And our Najd...", and Najd al-'Irāq wasn't opened in that time, al-'Irāq wasn't conquered at all, except in the era of 'Omar(رضي الله عنه), it wasn't conquered in the era of the Prophet(صلى الله عليه وسلم), nor Abū Bakr(رضي الله عنه), it was only conquered during the era of 'Omar(رضي الله عنه), so when a man said(a man who came from Najd), he said "And in our Najd" and this Najd is Muslimāh under the authority/obedience of the Prophet(صلى الله عليه وسلم), so he was ordered/asked to make du'ā for it, so he said "The earthquakes and tribulations will be here", so a group [of scholars] say that the questioner asked about Najd al-Yamāmah, he didn't ask about Najd al-'Irāq because Najd al-'Irāq wasn't opened [for the muslims] to begin with.

3. That the hadīth includes both, it includes Najd al-Yamāmah & Najd al-'Irāq, because everyone who is found to be from the city of Najd, is called Najdan[a person from Najd, regardless if he's in 'Irāq or Yamāmah].

However, I want to bring attention [towards something important] regardless of these differences and which is the most correct[opinion], I want to mention that there's a group among the people from أهل الضلال [The people of Misguidance], and from المنحرفين [Those who have deviated from the right Manhaj], they usually use this hadīth upon Najd al-Yamāmah, not for Fiqh reasons, because there's nothing wrong with that, the issue is an intellectual Fiqh matter and the person chooses what he views stronger/closer to the truth, and there's nothing wrong with this & there's no blame upon the Mujtahid regarding these issues, even the Early Scholars researched matters and differed, however there's a group [of deviants] who claim it's [referring to] Najd al-Yamāmah for their hatred towards them in their religiousness & righteousness, so that's why you see the refutations against Shaykh Muḥammād ibn 'Abdul Wahāb(رحمه الله) and refutations against them for their Da'wah al-Najdiyyāh, they attack them because they are from the people of Najd and this is a place of

Fitan, because it has Tawheed and 'Aqeedah. So they use these hadīths as proof in this way, so we must be cautious from this absolute ignorance, meaning whenever you make Ijtihād upon another issue, to be aware that there's no connection between the country[and the Fiqh matter], even if we said that this land Najd, it's a land of Earthquakes and Fitan or other than that, does this mean that they [the people] are upon Falsehood?

I'll give you all an applicable, intellectual example which is agreed upon, the scholars do not differ that 'Irāq is a land of Fitan, and this is agreed upon, when 'Alī (رضي الله عنه) was fighting the people of Shām, where was he? Where was he, in Makkāh or in Madīnah? The first one who moved the Khilāfah to 'Irāq was who? 'Alī (رضي الله عنه), and he was upon the truth by Ijmā' [Consensus]! With the virtue of Shām, does this mean that we use the Land as evidence to say that a certain people are upon the truth? This has no basis! Do we use as proof that the people of Shām were upon the truth because of the reported hadīths regarding al-Shām? And to say that they ('Alī & his followers) were upon falsehood, while 'Alī (رضي الله عنه) was upon the truth by Ijmā' which was mentioned by more than one Scholar, and the Hadīths are explicit regarding this to begin with, we claim that he was in 'Irāq to mean he was upon Falsehood? This isn't correct, therefore we only use as evidence upon knowing the truth from falsehood by the proofs, so the existence of a man who resides in Najd, even if it was intended in the Hadīths, this doesn't mean that this is the man of Fitan or misguidance, and Shaykh Muḥammād ibn 'Abdul Wahāb (رحمه الله) has proven against his opponents that they were grave worshippers, they were from the Distorters and people of innovation & misguidance, so there's absolutely no significance regarding the situation of a person residing in a Land.

The Earth as Salmān al-Fārisī (رضي الله عنه) said when some of the Sahābah wrote to him, we shall enter the blessed land[al-Shām], he wrote to them & the chain is authentic, he said "Verily, the blessed Land[Shām] doesn't bless anyone, it only blesses a person's actions", a person could reside in Makkāh or Madīnah and be from the worst of creation, right now who resides in Makkāh? Isn't there Sūfiyyāh, isn't there grave worshippers? Who's Residing in Madīnah, isn't there Rawāfīdh, and people of misguidance & Munharifīn? Also in the era of ibn taymiyyāh (رحمه الله), when he spoke he said "Islām is not known today except from the people of Shām and Masr" and he is speaking about his time, then he spoke about Hijāz & other Lands, then a time came where the Religion & righteousness and goodness was not known except in this Jazīrah[Hijāz] and the situation can change, So a person shouldn't look at the situation of a country that it's upon the truth or misguidance, this is upon the saying that the meaning here is identified(as being Najd) so what I'm trying to point out towards is that some people usually assume that when someone is from Najd, a land of fitan, he would attack him, [the deviants say], originally this is a land of Fitan, they have strictness and extremism, so if he[the deviant] adhere's upon this saying, he should also adhere to when 'Alī (رضي الله عنه) fought the people of Shām, he was in 'Irāq and he was upon the truth, and the others were in Shām with the Mutawātir narrations from the Prophet (صلى الله عليه وسلم) regarding Shām, "O Allāh, bless us in our Shām", "If the people of Shām become corrupt, there is no good in you", and other than that from the proofs, while Abū Muḥammād ibn Hazm (رحمه الله) has mentioned something in the end of al-Muḥallāh in al-I'tikāf.

It's a good benefit, Abū Muḥammād ibn Hazm (رحمه الله) has mentioned in al-I'tikāf, when he spoke about the Prophet's (عليه الصلاة والسلام) saying "Madīnah is better for them, only if they knew" and similar to these Hadīths, he said it's not possible that this hadīth is understood generally[for all times], rather the hadīth is time-bound he says, the hadīth is time-bound, it can be from time to time, as for it being upon the continuous[not bound by time]/general meaning, then ibn Hazm (رحمه الله) rejected it to be like that, also the Prophet's (عليه الصلاة والسلام) saying "Its filth is removed , just as the blacksmith (الكير) removes the filth/impurities

of the Iron", We know the Sahābah avoided the Pre-Seminal fluid, was the filth/impurity removed when they avoided it? No, and right now with the presence of the Rawāfīdh & Mushrikeen in this Land, does that mean that they are upon the truth because they're not removed, meaning they aren't filth? This isn't said by any muslim! Therefore, as Abū Muḥammād ibn Ḥazm(رحمه الله) said Removing the filth/impurities occurs from time to time, from era to era, this was also mentioned by others besides Abū Muḥammād(رحمه الله) as well, but Abū Muḥammād ibn Ḥazm(رحمه الله) is the one who spoke about it clearly in his book al-Muḥallāh in the end of the book of Fasting.